BERKELEY, CALIF. MWF

The American Friend

Old Series Vol. XLV No. 18 | SEPTEMBER 1, 1938 | New Series Vol. XXVI No. 18

Seeing God in Our Image

Moses Bailey

Property Ownership

Frank D. Campbell

As Servants of One Another

Labor Sunday Message

Else, Wherefore Born?

Ruth E. Randall

Switzerland and Third Reich

Bertram Pickard

Pacific School of Religion

Announcing the 1938-39 Missionary Education Books

Foreign— THE CHURCH IN INDIA

Home— THE CHURCH IN THE CITY

Adults

MOVING MILLIONS: THE PAGEANT OF MODERN INDIA

A symposium by distinguished authors: Gertrude L. Warner, Bishop J. Waskom Pickett, Alice B. Van Doren, Dr. B. C. Oliver and Dr. Lyman B. Carruthers, Dr. and Mrs. C. Herbert Rice, Bishop V. S Azariah, and Dr. E. Stanley Jones. Published jointly with the Central Committee on the United Study of Foreign Missions. Recommended also for older young people.

Cloth $1, paper 50 cents

"HOW TO USE" *15 cents*

THE CHURCH TAKES ROOT IN INDIA *by Basil Mathews*

Inspired by his recent sojourn in India, the author draws a vivid picture of the rapidly growing Christian community in that land. Because nine-tenths of India's population is rural, he describes in detail the complex relationships of village life. Throughout the book one is aware of the vigorous life of the church as it sends its roots deep into the soil of India.

Cloth $1, paper 60 cents

THE AMERICAN CITY AND ITS CHURCH *by Samuel C. Kincheloe*

A missionary task of the greatest urgency faces the churches in their ministry to our rapidly increasing urban population. Dr. Kincheloe is a leading authority on the study of city church problems. His book offers a vigorous treatment of a situation that ought to command the thoughtful attention of all Christian people. Also recommended for older young people. *Cloth $1, paper 60 cents*

CITY MAN *by Charles Hatch Sears*

A special edition of a recent book that provides valuable supplemental reading for the study of the church in its relation to city people. *Cloth $1.50, paper 75 cents*

URBAN SCENE *by Margueritte Harmon Bro*

Here is the city of today and its church in striking photographs, pictorial statistics and maps, with brief, gripping statements on the urban situation confronting Christianity. Indispensable material for study groups of all grades and valuable as a popular interpretation of the city theme for general reading. *Paper 25 cents*

Young People and Seniors

DINABANDHU: A BACKGROUND BOOK ON INDIA *by Ruth Isabel Seabury*

An informative and readable background book, essential for leaders in all grades. Its treatment covers the geography and history of India, home life, rural conditions, education, national movements, the principal religions, the Indian church and the work of missions.

Cloth $1, paper 60 cents

A COURSE ON INDIA FOR YOUNG PEOPLE AND SENIORS *by Sue Weddell*

Suggestions for a study that emphasizes the cooperation between Indian and American Christian youth in a world enterprise. Based on the use of *Moving Millions* for young people and *Dinabandhu* for seniors. *Price 25 cents*

CITY SHADOWS *by Robert W. Searle*

Readers of senior high school age (and many of their elders) will find that this collection of true stories of city life today challenges their keenest interest. The stories all present actual situations that Dr. Searle has met in his own wide experience in city church work.

Cloth $1, paper 60 cents

A COURSE FOR SENIORS ON THE CHURCH IN THE CITY *by Donald Gordon Stewart*

A manual for leaders of high school groups. Related especially to the use of *City Shadows*.

Paper 25 cents

Intermediates

TALES FROM INDIA *by Basil Mathews, with introduction and notes by Winifred Wilson*

Seven true stories of young Indian Christians and their struggle for the social betterment of their country. Filled with swift action and high adventure. Large format. Fully illustrated with fine photographs.

Cloth $1, paper 50 cents

THE CITY I WOULD BUILD *by Emily F. Gaither*

An attractive workbook with suggestions for creative activity, study and worship. Arranged for individual use by intermediates.

Paper 35 cents

Children

THE GOLDEN SPARROW *by Irene Mason Harper*

A course on India for juniors, containing stories and background material together with suggestions for the teacher. A standard text recommended for continued use.

Boards $1, paper 50 cents

BHASKAR AND HIS FRIENDS *by Clara G. Labaree*

A course on India for primary children, containing stories and informational material together with suggestions for the leader. A standard text recommended for continued use. *Boards $1, paper 50 cents*

STREET CORNER *by Harold B. Hunting*

Through this reading and source book for juniors we explore a city with various boys and girls and learn much of its interest, usefulness and beauty, and of the neighborly work carried on by churches and social agencies.

Illustrated. Cloth $1, paper 50 cents

ALL AROUND THE CITY *by Esther Freivogel*

A source book for primary children, introducing them to various phases of the work of the church in the city.

Illustrated. Cloth $1, paper 50 cents

Listed above are some of the titles for this year's Missionary Education program— for a complete list send requests to our office.

FRIENDS BOOK & SUPPLY HOUSE, 101 South 8th St., Richmond, Ind.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

WALTER C. WOODWARD
Editor

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—$1.50 per Year

Old Series Vol. XLV No. 18 | SEPTEMBER 1, 1938 | New Series Vol. XXVI No. 18

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

As We Were Saying

OUR OFFICE building is located on one of the "hot corners" of Richmond. As all baseball enthusiasts are aware, third base is known as the hot corner because the traffic down that way is heavy and difficult. So it is on our corner. Frequently there is a shrieking of brakes or an outright crash, due generally to impatience of traffic lights and to undue haste, and we generally look out or go out to see what's to pay now. On such occasions, human nature is apt to reveal itself spontaneously and volubly, especially during the hot, hectic days of summer. Under the shock of shattered nerves, the repression lid is off and plain speaking is often indulged in. The other morning there was a sharp crash, and looking out we saw one car hugging a traffic standard, its whole side staved in, the other car having bounced off across the street. Here was promising material for explosive display. Happily, neither occupant of either car was hurt. The two men on getting out, surveyed the scene calmly with scarcely a word of comment. They spoke quietly to each other, seeming to agree that each was perhaps equally to blame. One helped the other to push his car out of the street to the curb. It was a fine display of gentlemanly restraint and consideration. We came back to our sanctum heartened and admonished at what we had seen. There are several hot corners in the Society of Friends—sometimes we suspect that the editorial office is one of them.

* * * *

It is dispiriting, to say the least, to note the rising opposition to the cooperative movement in this country. Such opposition on the part of private business interests is perhaps to be expected for a time and reflects the steady rise of the movement. It is regrettable when a great and beneficent profession, such as that of medicine, takes such drastic action as to threaten to expel from its organization physicians who serve group health associations. The latter represents an effort to make more adequate medical care possible to millions of people. We believe that group health organization in some form is inevitable and would wish that organized medicine might seize an obvious opportunity to help guide the movement safely and for the best interests of all. It is especially disheartening when church people are impatient of a movement of cooperation conceived in the very spirit and ideals of Christ. We are now and then amazed and disconcerted at the apparent inability, or unwillingness, of the ministry to discern the practical implications of the gospel it preaches in generalities. Two years ago a preacher in New Mexico started a cooperative farm for the purpose of salvaging a few lives about him that were in danger of being wrecked on the surrounding economic reefs. "Goofiest idea I ever heard of," commented his church steward. If sincere and well conceived efforts to apply fundamental Christian principles to our social and economic life are "goofy" and un-American, as so often charged, it is time to be remaking America.

* * * *

We were unpleasantly surprised to read a statement recently in a Friends periodical to the effect that the only democracies left are those of Great Britain, (including British Commonwealths) France and the United States. Does the writer not know that in many respects the brightest pictures in the democratic scene today are to be found in the Scandinavian countries—Denmark, Norway, Sweden and Finland—where democracy is quite thoroughgoing and inclusive? Or have we so succumbed to the idea of bigness that they do not seem to count? This would indeed be a strange attitude to be assumed by a member of a very small religious group which assumes that it has much to teach the world. Notwithstanding the disparity in size between Scandinavia and the big democracies, the former countries constitute laboratories from whose experiments in democracy many valuable lessons may be read.

* * * *

That is a discerning and statesmanlike appeal which representatives of labor have made to the churches in relation to the observance of next Sunday as Labor Sunday. They propose that the traditional program whereby attention is given to the needs and interests of labor be this year reversed. In a word, they ask that the day be made an anti-war Sunday. "To put it bluntly," they say, "America is preparing for war today," and they castigate war as the destroyer of all humanity and progress. There-

fore they appeal to the churches to help keep America out of war. There is a bit of the ironical in this—the spectacle of the working people having to appeal to the Christian Church to lead out in the cause which is theoretically at the very heart of the Christian message.

* * * *

In a popular Sunday School song which has much more sense than music, we are admonished to count our many blessings. We have been increasingly impressed of late that looming large among these blessings is one which those of us who enjoy it are all prone to forget—the blessing of comparative health and strength. When we look about us and see something of the sense of frustration and futility which overshadows those who, through tragic physical limitations, are denied the normal life of creative activity and the privilege of normal human relationships, we marvel, on the one hand, at the faith and courage which they manifest, and on the other hand, at the puerile complaining of which we who have health are so often guilty. To be duly thankful, we must accept good health as a responsibility as well as a blessing.

* * * *

Despite the manifest efforts of newspaper headline writers to beat up a communist scare, revelations that have come out of the congressional investigation of Nazi activities in this country make the persistent communist baiters look sillier than ever. While the fabricators of the "red network"—the American Legion, various women's patriotic societies and what not—have been "horrifying" over the communist menace, the much greater threat to our democracy, the fascist conspirators, have been merrily getting in their work. There is just a suspicion that in some cases the anti-communistic hullabaloo is something of a smoke screen. In any event, the technique often used for "defending" the country against communism is in perfect keeping with the fascist spirit and method. Danger from communism in this country is altogether negligble, but manifestations of the Nazi temper and desire are too general and too frequent to be ignored.

God in Our Image

By Moses Bailey

THE business of children is playing games. All over the world children play. When some of us were boys we played with toy trains; nowadays boys have toy automobiles and airplanes. But there are a few games that boys and girls all over the world, and as long as anybody knows the story, play over and over again; I think that they will keep on doing it for hundreds of years more. Way off in China, or two thousand years ago in Greece, or right here in America, there are at least three kinds of play that everybody likes: hide-and-seek; making things out of wet clay or sand, collecting things—flowers, white stones, horse-chestnuts, postage-stamps, — besides one thing that half of all the children like—playing dolls. Why is it, when there are so many things to do, that these amusements are always favorite? Are these really more fun than anything else could possibly be, or is there some boyish urge inside of us that makes us want to hoard worthless horse-chestnuts, a hunger that is born in us and we can't help, like the boyish hunger to eat more than we can reasonably need? Whatever the reason, all the world over, children do play hide-and-seek, make mud-pies, collect seeds, shells, autographs, birds' eggs, and play dolls.

But the reason for children's games we all know. They are just imitating what the grown-ups do. And these four kinds of play that we find in every country of the world are the children's way, I think, of imitating the most universal habits of grown-ups. Parents spend a very large part of their time caring for their children; and so the children, in their turn, care for dolls. For perhaps fifty thousand years—I think even more—people have herded animals: they have hidden their sheep at night, to keep them away from wolves, they have chased stray animals so not to lose any, and yet they have been careful themselves not to get too far from the main flock, for fear some general disaster occur. Children do the same thing, hiding, hunting, running, trying always to get safely back to "goal." If for fifty or seventy-five thousand years our ancestors were shepherds, it is no wonder that we still imitate them in playing hide-and-seek.

For some peculiar reason, boys do not always try to imitate their fathers' hoeing! But the really interesting thing about farming is bringing in the crops. That, of course, is the ultimate purpose of all farming. If there were no crops, we should starve. For ten or fifteen thousand years men have been supplementing the products of their herds with harvests from their farms. Children in their play imitate the harvesting process. Sometimes they harvest blueberries, or chestnuts, or pennies from selling papers; sometimes they harvest curios. Even city boys, who never saw a farm, in their play unknowingly imitate this harvesting process.

Animals and farm crops are man's basic necessity, and herding and farming are man's oldest industries. The next oldest industry to these, of course, is the making of tools; especially, strange as it may seem, the making of dishes. Pottery-making is now about six thousand years old. Within a few years machinery for making and burning clay utensils has been so developed that the work has been concentrated in a few large factories, so that at present we are importing dishes from England and from Japan, and even bringing bricks from Germany. Many of you remember, however, when pottery or bricks were made in our own neighborhood. For sixty centuries adults have been making objects from clay. Is it any wonder that children everywhere imitate them, playing in mud-puddles, or, if they are more fortunate, in sand-boxes?

The parent, the shepherd, the farmer, the potter: ever since man has really been man, these people have made civilization. And children, with their dolls, their hide-and-seek, their collecting, and the mud-pies, have imitated their elders, by their play educating themselves to share civilization through their world of make-believe.

It is interesting, the way children's games and play reflect the work of the world. Still more interesting is

the way grown people have thought about their fundamental occupations. For men and women long ago set up a divine standard in each of them. Men were shepherds; but they thought of the Lord as their perfect example, "The Lord is my Shepherd," they said. Human shepherds of course make mistakes, but there is a *real* shepherd, one who knows how to do everything perfectly; the human shepherd must imitate the divine, just as the child imitates the adult.

Men were farmers; they raised their crops, fought against weeds and thistles, and sometimes, the best they could do, they suffered famine. But the farmers thought of the Lord as a farmer, like themselves, only perfect. The Lord planted a garden, and he watered it; human farmers sometimes failed to water their gardens when it was needed. The Lord kept the weeds out of his garden. The Lord put his garden right in the midst of a desert, but in spite of the handicap it did so well that it was called the Oasis of Delight, or, as our Bibles translate it, the Garden of Eden. When the Divine Farmer makes a garden, it is Paradise. And the Lord told the Man to keep that kind of garden.

Men were potters; they did the best they could, of course, but they did make some queer objects. The jugs that they made, six thousand years ago, were never quite round, they were often covered with clumsy finger-marks, and they weren't well baked; some of our pottery even today looks rather funny, though with our modern machinery it is inexcusable that it should not be beautiful. But, the old Hebrews said, the Lord is a potter, too. Only he makes perfect objects. He made man, and all the animals. (That Hebrew word, in the second chapter of Genesis, about the Lord's making man is the word that means to-make-on-a-potter's-wheel.)

Men were fathers; now I think that men have been poorer fathers than they have ever been shepherds or farmers or potters. Men who couldn't make a success at anything else have nevertheless dared to be fathers. There are good rules about successful farming and dairying, and a person who doesn't know the rules knows that he will fail. But whatever the rules about parenthood may be, they seem very hard to understand, and many of us make mostly mistakes. But, said the ancient Hebrew parents, the Lord is also a father. He is the Father of all of us. And when his children fully recognize his fatherhood, as some have, and many more are going to do, this world will be heaven, just as that Garden of Eden was the Divine Farmer's Paradise. And this business of parenthood won't be so perplexing when, as the little girl imitates her mother in caring for her dolls, we imitate our Divine Father in caring for our children.

Imaginative, these ancient Hebrews: it was strange to speak of the Lord as a shepherd, a farmer, a potter, a father. Perhaps they did not mean it literally, but I'm sure they meant it seriously. I wonder what imaginative figures about God the Hebrews would have used if their society had been of the sort that ours has become. We do not divide men into shepherds, farmers and potters, as if those divisions were fundamental. In my own mind, we are today divided rather into employers, employed, and people out of work. It was part of the genius that they could imagine God in a human setting. I think that if those ancient Hebrews could know our life today they would have visions of God in *our* world, too. Look at the Lord as employer, and workman, and out of work. Does this seem to you just a little sacriligious? It is not intentional, for I am only trying to see truth in the fashion that the writers of the Bible saw it.

Human employers are, of course, some of them good, and some of them bad. The cartoons picture the employer, or executive, or capitalist, as we may choose to call him, as a man of domineering will, tremendous energy, and a disproportionately large income. That is only a caricature. Often he is a gentle, thoughtful person, who desires only a modest share of profit. Many of us address our employer by his first name. Now think for a moment of the Lord as the Divine Employer. I think that he must be very easy to ask for a job. I think he hardly bothers to ask for a recommendation from the last employer. I think that the Great Employer must accept the services of all sorts of people who really can't be of much use to him. What does the Lord pay? Those who work for him never say anything about it; they like the work, they get more than they deserve, everybody seems to think, they have a constant sense of his protection. That is a glorious ideal for any human employer. When we say, The Lord is my Shepherd, it sounds just a little sentimental, though that is only because there are no human shepherds in our part of the world. But when we say, The Lord is my Divine Employer, we begin to see how truly great an employer can be — and if, by any chance, we have men working for us, we resolve to learn from our Divine Employer.

You say, perhaps, that it is easy to imagine God as the Divine Employer, but can you possibly think of the Lord as the Divine Workman, hired out to serve a master? Just think of calling the Lord a divine hired man! Why the man who hires out to another we humorously picture as a rather dull fellow who ploddingly hoes corn or pitches hay or saws wood, and we joke about the fact that his only expression of enthusiasm is when he hears the signal for dinner. Yes, many human employees are dull and unromantic, but not all. Some of you, like myself, work for an employer and receive regular pay. Of course, it is sometimes tiresome. But when we are at our best we know perfectly well that the greatest fun in the world is *work*. Now think of the Lord as the Divine Workman. I believe that the Lord *enjoys* his work, don't you? I believe the Lord is tremendously interested in the *quality* of the work that he turns out. Why the Lord has spent thousands of millions of years trying to improve this world of ours—he must care greatly about its quality. And what does the Divine Workman get in return? Evidently he cares more for the satisfaction of perfect workmanship than for anything else. The Lord is the Divine Workman, and I'd like to work his way. When men work that way the world will be a mighty interesting place in which to live!

The Lord is the perfect Employer; he is also the ideal Workman. Would that we were like him! I don't know much about the troubles of capital and labor; but I do know that if all the employers would start the day with a little time of devotion, using a psalm that begins, "The Lord is the Great Employer; I will adopt his methods!" and if all of us who work for others should keep saying to ourselves, "The Lord is the Perfect Workman; Let my work be like his!" — if we all did this, we should really *solve* our economic problems.

Unfortunately there is a third class in our society. Somewhere between ten and twenty million people in this country are unemployed. There just is not enough work for all. Did you ever play one of those games where all the people at the party march round and round some empty chairs, then somebody gives a signal to sit down, and there are chairs for all but one? That is done for fun, though it is a bit embarrassing to be the one without a chair. But here in this country there are thirty or forty million people who need good jobs, and when the whistle blows for work a quarter of them are left, bewildered, with no jobs to be done. *That* is *not*

fun. And all the people who are left out, the unemployed, we call them, get terribly discouraged. What are these unemployed folks like? Exactly like others: some are good and some bad; some are energetic and some lazy; some are rich and some poor, though of course the rich ones rapidly become poor.

Now perhaps we can think of God as the Great Employer, or as the Divine Workman, but can you think of him as our Heavenly-Father-Without-Work? Deity-on-Relief! Some of you are thinking that the very idea is profane. Yet wait a moment. God is Lord of all Eternity, to whom a thousand years and a day are one and the same. How often have we heard of the peace and everlasting rest of God's world! Remember how, when we have had nothing to do, we have said to another member of the family, "Is today Sunday?" Imagine all eternity like that! God, with no work! And what does God receive? Only charity: the little loose change that we put in the collection plate; what we can easily get on without is for him. God must understand the man without a job for *God is like that.* But see the example that God gives to the man without a job. See how the Lord of Eternal Rest is throwing his very self into the whole life of the world, both the physical world, and the realm of the human mind. The Lord, to whom no work can be assigned, and who needs no reward, is ordering and developing his universe, and is inspiring his children to new ideals. What an example to the human being who is without work to make his own community more attractive and more worthy!

Three organized groups are menacing our government and even our livelihood: Capital, Labor, and the Unemployed. If any one of them gets control of our community, the results will be disastrous. But the capitalist who thinks of the Lord as the Great Employer, the laboring man who looks to the Divine Workman, and the man on relief, who is loyal to God who is limited by neither occupation nor reward, are the backbone of a better society.

Hartford Theological Seminary.

Our Faith in Property Ownership

By Frank D. Campbell

"EVERY man has by nature the right to possess property as his own." So declared Pope Leo XIII, in 1891, in his Encyclical on "The Condition of Labor." In the words of Pope Pius XI, "The right to own private property has been given to man by nature or rather by the Creator himself, not only in order that individuals may be able to provide for their own needs and those of their families, but also that by means of it, the goods which the Creator has destined for the human race may truly serve this purpose." Or in Biblical language, "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." "The silver is mine and the gold is mine"; "the cattle upon a thousand hills." God, our Father, who is the sovereign owner of all things, freely shares his bounties; for, "The earth hath He given to the children of men." Pope Leo, stressing the benefits of property ownership, said: "The right to possess private property is from nature, not from man; and the State has only the right to regulate its use in the interest of the public good, but by no means to abolish it altogether." "The law . . . should favor ownership and its policy should be to induce as many people as possible to become owners."

During the past half century, having witnessed a decline in home and farm ownership, we ought to examine our policies of property tenure and taxation. The right of every man to property ownership should be more adequately acknowledged. The wages or income of our people must be helped to cover not daily necessities alone but power to purchase and possess needed properties. The Church and religious faith must contribute to the solution of these problems, for they are more than economic. Magazine articles setting forth "The Case Against Home Ownership," and large scale public provision of housing for impoverished masses, indicate a need for renewal of our faith in the character-building values of property ownership. Home life, church loyalty and community welfare are usually better served by ownership than by tenancy. But my own faith in private property ownership is conditioned by a dozen years residence under a system of state ownership. Such socialized ownership, with cultivation rights passing from one generation to another, and not being forfeited for debt, is better, however, than the uncertain tenant system under which so many American farmers suffer. Dr. Fulton J. Sheen, of the Catholic University of America, declares (page 6447, Congressional Record of April 6, 1938): "The basic reason why the Church advocates greater distribution of ownership is in order to insure independence and liberty, and liberty's greatest guaranty is the ownership of private property."

Since hundreds of thousands of American homes and farms have gone through "the sheriff's wringer," during the past two decades, we are not therefore to assume that the case against property ownership by the common man is now established. We are rather called to recognize the necessity for adjusting "the wringer." Six feet of sod reverently covering the dead is some recognition of human worth; but security to possess a little sod upon which the feet of the living owner may firmly stand is even more vital to a decent human society. Turning the feet of our dispossessed out upon our paved streets and concrete highways is a misuse of these valuable improvements. The day was when a debtor might be cast into prison or the very shirt sold off his back. We have formed a better estimate of human worth but the right of the common man to possess real property deserves better respect. The right of each citizen to vote and the right to basic untaxed income have been acknowledged in law. The right to possess real property is equally valid and demands incorporation into our tenure and tax systems.

The proposals which follow are not a recent invention but were worked out in my own thinking nearly a decade ago. That various aspects of these proposals have been adopted in several states and discussed in many more indicates that they are more than visionary. I propose,

> THAT BY SUITABLE LEGISLATION, THERE BE ESTABLISHED FOR EACH INDIVIDUAL THE PRIVILEGE OF POSSESSING, AND HOLDING INVIOLABLE FOR ANY DEBT, A SPECIFIED VALUATION OF UNTAXED REAL PROPERTY.

To illustrate the import of this proposal, I suggest allowing a property valuation of at least $1,000 for each individual, but better still, $2,000 per person, of untaxed real property with no process of law for the collection of any debt, able to evict the owner therefrom. Taking then a family of four, let them own property without taxation to the value of $8,000, inviolable for debt, but pay taxes upon their property holdings in excess of this sum. The tax exemption quota of each family should be

increased at the birth of each child and continued until voting age, when its continuance should be conditioned upon a legal transfer of property. It becomes then an economy for each family to own property at least equal to their tax exemption, rather than rent unexempted property. Some families might pool their tax exemption rights in cooperative ownership of apartment buildings. Some tenant farmers, to secure advantage of the family's tax exemption quota, might purchase a share in the land they till. Most families of small property owners would naturally live in their own property; but the values of freedom would indicate exemption for all the people residing within the state. Several states have already made certain homesteads tax free.

In addition to this, I also propose,

> THAT BY SUITABLE LEGISLATION, THERE BE ESTABLISHED A GRADUATED PROPERTY TAX TO DISCOURAGE EXCESSIVE PROPERTY HOLDINGS.

Higher rates for large owners of real estate will not only increase the public revenues but assist the dispossessed in procuring property at reasonable values. A possible method of graduating the tax rates for larger property holdings would be to step up the rate with each tenfold multiplication of the tax exemption quota of any particular family. Thus a family, entitled to an exemption for $8,000 of their property, would pay the lowest rate for the next $80,000 of property and increased rates for each added sum of like amount. Under such a method of taxation, some of our million dollar property holders would find a real pleasure in assisting the less fortunate to become property owners. Until now, we have by law chiefly forced the sale or loss of smaller holdings, upon which so much welfare of the common people depends.

It may be noted that approximately the present property tax returns could still be procured under the above proposals, in any given community, by higher rates. But we must also look to a possible need for shifting the basis for support of school, highway or other public services. Governmental subsidies to agriculture, paying some land owners more than the taxes levied against their properties, is no solution of these problems but a vicious circle of continuing chaos. It is positively wicked, to send tax notices to a poor widow who toils for a living, threatening sale of her property at a specified date. Our laws have usually given the mortgagee excessive security. A purchaser, unable to complete his payments, ought to share the property in proportion to the share of its value paid by him. Both the tax gatherer and the money lender have wrought havoc to the property owning instincts of our people. We must set ourselves to repair the damage.

I submit these proposals for study and improvement. They require supplementing with loan funds at low interest rates. But a money lending program alone will not correct the evils of our present tenure and taxation systems. The values of personal home and farm ownership are well illustrated by the Old Testament picture of every man dwelling safely under his vine and under his fig tree. Those were simpler days when home surroundings supplied most of the needs of the family. Today a far-flung system of trade and industry supplies most essentials. To the values of property ownership must be added opportunities for cultural development and assured income. I have discussed these matters in a preceding article, "Work for Everybody."

Elkhart, Illinois.

True liberty consists in the privilege of enjoying our own rights, not in the destruction of the right of others.—PINCHARD in *Religious Telescope.*

Servants of One Another

Labor Sunday Message*

THE recent World Conference of Churches at Oxford described our day as "a time when mankind is oppressed with perplexity and fear. Men are burdened with evils almost insupportable and with problems apparently insoluble. Even in countries which are at peace, unemployment and malnutrition sap men's strength of body, mind, and spirit. In other countries war does its 'devil's work,' and threatens to overwhelm us all in its limitless catastrophe."

It is heartening in such a day that the Church is affirming the Word of God with new definiteness and courage, and that throughout the churches an increasing concern is felt about the problems of the social order, such as unemployment, the distribution of income, social security, the rights of labor, consumers' cooperation, and the relations of races and nations. It is heartening, too, that the churches are renewing their declarations that no human authority, not even the State, has a right to dictate to the conscience, since all authority is from God and the State also "stands under His judgment."

It is the duty of Christians not only to bear witness to their faith within the existing economic order, but also, as the Oxford Conference declared, "to test all economic institutions in the light of their understanding of God's will" and contribute to "the transformation, and if necessary, the thorough reconstruction of the present economic and political system."

In pursuing these ends, Christian men and women in the same occupations should meet together for prayerful discussion as to how in their particular sphere of life the problems which arise can be dealt with in accordance with the mind of Christ. In their membership in political parties, employers' associations, trade unions, farmers' organizations, consumers' cooperatives and other similar groups, Christians have an opportunity to make their influence felt in practical activities.

As citizens we should reaffirm our faith in democracy. For democracy alone guaranteees the liberty of the human spirit and, by placing responsibility on the individual, promotes character and develops human personality. In the realm of industrial relations, the basic idea of democracy finds expression in the organization of labor for collective dealing with employers. For employers of the great mass of industrial workers today are no longer individuals, as were the employers of a century ago, but large companies or corporations. In such circumstances there can be no genuine negotiation unless it be collective negotiation; no genuine free contract unless it be a collective contract. Labor, therefore, must be organized as a necessary factor in the extension of democratic processes in American life. The responsible heads of some of our greatest industries, who have entered into collective bargaining relations with their employees, have exhibited industrial statesmanship. On the other hand, it is regrettable that some have used the misdeeds of labor organizations as an excuse for obscuring the major issue of democratic industrial relations. Labor, like the employer, must accept the obligations that go with the democratic process, taking care that the affairs of its own

---

*Issued by the Executive Committee of the Federal Council of Churches of Christ in America, through its Department of the Church and Social Service.

organization are democratically and responsibly conducted.

During industrial conflict, unethical and unjustifiable methods on the part of all parties too frequently prevail. In the public interest as well as their own, labor and employers should discontinue resorting to violence, racketeering, autocratic methods, internal dissension, refusal to participate in genuine collective bargaining, breaking of contracts, the use of industrial spies, and misleading propaganda. Organization and legislation alone will avail little if the right spirit be absent. The Church as a fellowship of the spirit dare never forget or cease to emphasize this fact.

Liberty is one and indivisable. We cannot have freedom in one sphere and deny it in another. In the world today the right of labor to have a voice in determining the conditions of its work, and the right of the Church to have a voice in determining the conditions of its worship, stand or fall together. Under dictatorships, whether of the Right or of the Left, it is not alone the freedom of labor to organize independently of the employer and of the State which has been denied, but also free speech, free press, freedom of assemblage, and freedom of worship.

Concerned as we are for democracy, we must also be concerned for peace. For war is the enemy of democracy. If war should come, we would stand to lose in life and liberties at all our hard-won games. We must therefore unite in opposing increased armaments, conscription and industrial mobilization; in supporting all measures for removing the basic economic causes of war; and in building a cooperative world-order.

Ominous as is the condition of the world, we would conclude this message in the words of the Oxford World Conference of Churches: "We are troubled yet we do not despair. Our hope is anchored in the living God. . . . In His Name we set our hands, as the servants of God and in Him of one another, to the task of proclaiming God's message of redemption, of living as His children, and of combating injustice, cruelty and hate."

Switzerland and the Third Reich

By Bertram Pickard

IS German-speaking Switzerland another potential Sudetenland? What do the German-speaking Swiss themselves think of Hitler's racist doctrines and their possible application some day to their own country.

In trying to give an objective answer to these questions, I am drawing upon the general observations of a twelve years' residence in Switzerland; and upon the answers received to a questionnaire I sent recently to a number of German-speaking Swiss citizens including a banker, a civil servant, a pastor, a business man and a social worker.

It should be noted that I speak of German-speaking Switzerland and not of German-Switzerland. Even that needs qualification, for, although German is one of the four official languages of Switzerland, and taught in the schools for purposes of reading and writing, in every-day conversation amongst themselves the German-speaking Swiss habitually do not speak German at all but their famous dialect Schwyzer Deutsch.

To understand the present situation, it is essential to keep in mind certain historic facts. Early Swiss history was neither more nor less than a long, and eventually successful, struggle against the Hapsburgs. The formal separation of the Swiss Confederation from the Holy Roman Empire came with the Treaty of Westphalia in 1648, but the effective separation really dates from the Treaty of Basle nearly a century and a half earlier, in 1499.

It is interesting to recall also as further evidence of definite divergence of the German and German-Swiss streams, that Luther and Zwingli found it hard to agree. It is said that in fact there was more community of outlook and mentality between Zwingli and Calvin (a Frenchman) than between the German-Swiss and the German.

Nevertheless, despite the fact that Switzerland held aloof from the Thirty Years War and the long struggle for supremacy in Greater Germany between Prussia and Austria, it appears to be true that, between the Franco-Prussian War of 1870 and the outbreak of the Great War in 1914, cultural and economic relations between Germany and German-speaking Switzerland were intense.

One of my correspondents, in this connection, states that certain German propaganda notions (e.g. the inferiority of the French race) became widely held at that time, though the sympathy for Germany decreased during the course of the War.

Another correspondent confirms this by recalling how, when he was mobilized in 1914, his commanding officer bluntly said it would be pleasant to take part in "knocking down the French," but that of course Switzerland would have to stay neutral!

It could not be said that there ever was a pro-German part in Switzerland in any organized sense whether before, during or after the War. But it is true to say that, with the rise of National Socialism in Germany, many young people in Switzerland were influenced by the Nazi ideology.

The so-called "Frontists" in Swiss politics were organized very much on the Nazi model. But, although adopting the "Leader Principle" and the anti-Communist (and sometimes even the anti-Jewish) tactics of the Nazis, there is no doubt that consciously the Frontists are highly patriotic and have no idea whatever of leading their country into the Reich.

But, as we shall see in a moment, Swiss public opinion in general—and nowhere more strongly than in German-speaking Switzerland—is much disturbed lest subscription to the Nazi *Weltanschauung* and methods should weaken those democratic bases of the Swiss Confederation without which the State of Switzerland would fall apart, and so a prey to Nazi ambitions.

True, Switzerland has received many categoric assurances that the Third Reich has no designs upon her. In his Reichstag speech of May 21, 1935, Adolf Hitler said as follows:

"We Germans have every occasion to be glad that there is a State on our frontier with a population that is to a great extent German, with great inner firmness and possessing real and actual independence."

Again, in an interview with a former President of Swizerland (Monsieur Schulthess) on February 23, 1937, in Berlin, Hitler gave the following more specific assurances. "At all times," he said, "whatever may happen, we will respect the inviolability and neutrality of Switzerland. I say this most definitely. I have never given cause for any other view. I authorize you to communicate this declaration to your Government for communication to the Swiss people."

But the Swiss were not, and are not reassured. They recall other promises and assurances given concerning the independence and integrity of Austria; and

yet from their own frontier they had an unrivalled view of how an *Anschluss* may be effected.

Admittedly the case of Austria is very different from the Swiss. But, despite, the further assurances of the German Ministers in Berne, at the time of the Anschluss, and the fact that the Third Reich had left the little Principality of Liechtenstein intact, Swiss official and non-official circles alike were thoroughly aroused.

The reactions were as striking as they were swift. The unanimous demand for a return to absolute neutrality is well known, leading as it did to the formal recognition of Switzerland's unique position by the League of Nations.

What is not so well known are the internal political repercussions. For example, the drawing together of all the political parties, and the reaffirmation of democratic ideals was very noteworthy. Doubts about the Frontists were so much increased that in the municipal elections at Zurich, which followed shortly after the Anschluss, all the ten seats occupied by Frontists were lost.

The Socialists, who had in former years pressed for disarmament, not only did not oppose military credits but actively supported rearmament.

In reply to the question whether there was any serious fear that Germany might have designs upon Swiss independence and territorial integrity, my correspondents agreed one and all that, apart from the possible risks of a European war, there was no likelihood of any early menace from Hitler's Reich.

But, on the other hand, there was also general agreement that there has been, and still is, an insidious propaganda going on in the more extreme Nazi circles which reveals clearly enough a prevalent assumption that the German-speaking Swiss are Germans after all and therefore, potential converts to the idea of eventual inclusion in Greater Germany.

Much has been said about language maps. The fact that, in Germany, maps are circulated in which most of Switzerland is painted the same color as Germany and Austria is not of itself objectionable. I have seen Swiss linguistic maps of exactly the same character.

But when such maps are used in conjunction with the slogan, "One People, One State, One Leader"; or when as the *Gazette de Lausanne* reported not long ago, the 3,000,000 German-speaking inhabitants of Switzerland were spoken of in Nazi publications as "Germans living beyond the frontiers," the case is very different.

It is this sort of propaganda that frightens and angers the Swiss. One Swiss paper, the *St-Galler Tageblatt*, put it: "Let these racist crudities stop once for all. Switzerland is not a German country; every inch of it belongs to the Swiss people . . . Switzerland is not a German State; nor a French State; nor yet an Italian State; it is a Swiss State, created by the common effort of the Swiss people, and preserved by the free will of that people."

I said the Swiss are angered by Nazi propaganda, and not a little afraid despite the ready acceptance of the regained Swiss Neutrality by Berlin. They are angered by the continued efforts of the German Nazis to spread their anti-democratic ideas in Switzerland through such a paper as the *Deutsche Zeitung in der Schweiz*, for example, and in other ways. They are afraid because of what the Anschluss may mean for the Swiss economic structure by such devices, for example, as the strangulation of the famous Gothard Railway which formerly carried so much traffic between Germany and Italy; or again, the organized deflection of Germany's tourists away from Switzerland to the Tyrol.

But, whatever policy Germany may pursue towards Switzerland, there is no shadow of doubt that the Swiss people as a whole, and not least the German-speaking majority, are passionately opposed to the racist doctrines of the Third Reich, and are more determined than ever they were to remain loyal to their ancient democratic institutions and traditions.

Else, Wherefore Born?

By Ruth E. Randall

This is distinctly a young Friend's sermon, delivered recently on Young People's Sunday at Bolton, Massachusetts, in the Federated Church, in which Friends participate. Ruth Randall, a seventeen year old high school girl, became a member of the Society of Friends two years ago.

WE OBSERVE Young People's Sunday this way in an attempt to give you a glimpse of how we are getting along with our living, what we think about, what we are here for, and what our job in the world is.

I know that many young people don't think about any of those things really. They think they've got along so far pretty well without bothering about God and church. They've had a pretty good time too. Some of them go to church regularly, but they never get the most out of it. Oh, they've heard all about God and how much he helps a lot of people, but it doesn't seem to sink in. The subject seems to make them rather uncomfortable, and that part of their life and mind that should encompass religion is just a big blank space until something brings God before them so vividly that they can't dodge him. These people who aren't interested would be ever so surprised if anyone told them they were "sponging" on God. That is a very "slangy" expression but it is one that just expresses what they are doing. They're getting something for nothing.

I know these things are all true because that's how I felt myself. It takes something definite to make one realize how closely connected God is to daily life, and for every individual it is something different that brings that realization. You can hear people talk for years about such things, but if your mind is not receptive it won't mean a thing. You can learn more for yourself in one minute when the right time comes. Then all the things you've heard will fit together and mean something. I'll tell you what happened to me.

Quite a while ago, I began to notice that everything, from the very merest detail to the most important thing that ever happened to me—everything always turned out in the best way. Even if I did the wrong thing, wrong though it was, it seemed to fit in somewhere as well as it could. Everything had a little space all ready for it to fit into the minute it happened and was either a cause or a result of something bigger than itself. Each incident fitted with another like a piece of a jig-saw puzzle. The bad things fitted in along with the good ones but they were apt to make dark smudges in an otherwise sunny picture. It made no difference whether I could see how things would fit or not—they always did.

It seemed at first to be a coincidence or just a little lucky streak but when I thought about it all I realized that God was showing me something. He was giving me a code to build a life on, because, having discovered this, I could use my discovery as a guide to my actions by trying to look ahead to see how the little things I was doing right along were going to tie up with the good things in my life, and how they were going to fit into my puzzle. Sometimes it was either hard or impossible to tell, but I found

out that I could always count on two things. If I could make each little separate thing that I did a good thing and a thing that seemed to be in keeping with the rest of my life, I could be sure it would take its place in the pattern of my life and improve it. The other thing I learned was that the better the deed, the greater the improvement. I have the words to a song, "Life's Weaving," which express what I want you to understand:

"My life is but a weaving between my God and me;
I may not choose the colors, He knows what they should be;
For He can view the pattern upon the upper side,
While I can see it only on this, the under side.
Sometimes he weaveth sorrow, which seemeth strange to me;
But I will trust his judgment, and work on faithfully;
'Tis He who fills the shuttle, He knows just what is best,
So I shall weave in earnest and leave with him the rest.
At last, when life is ended, with him I shall abide,
Then I may view the pattern upon the upper side;
Then I shall know the reason why pain, with joy entwined,
Was woven in the fabric of life that God designed."

This poem is a good demonstration of the meaning of Faith for it shows that to work on in earnest throughout one's life, not seeing always how things are going to work out, takes infinite faith and trust in God. Please believe that I'm not saying I'm a model of conduct and faithful living—I'm trying to say what I'd prefer to be like and what I believe is the right thing for me to do. We all have goals set for ourselves whether we reach them or not.

Perhaps some of you think I'm going to be a fatalist—believing as I do that my life is mapped out for me—but I'm sure that there is a difference between believing in fate and having faith in God. I didn't say I had never been disappointed when my own plans didn't work out. There is a vast difference between being willing to accept whatever comes your way without making any effort for yourself, and being able to accept whatever comes if your own plans fail. There's a big difference if you can grasp it; not materially, but in your point of view.

Knowing as I do that I'm being cared for, it would be ungrateful of me, to say the least, if I refused to do anything for God in return. Don't you see that it puts me under some obligations and that I can't just go on accepting favors all the time without doing something about it? I must have some duty in the world, else, why am I in it? I can't stop him from helping me so the best thing I can do is to repay him. Here's where these "sponging" people come in again. They think that if they don't begin getting involved with God they won't owe him anything. In reality it is just the opposite; the longer they put him off, the more they will owe him. I know that I owe him something and I can't pay it off in anything else but in the way I live. I believe that the reason God takes care of me is that he has a job for me to do and he'd like to have me able and ready to do it when the time comes.

Since I worked this philosophy out for myself, I naturally think it is a good one; not only for myself, but for man in general. Here's why: I don't think I'm so wonderful that God does more for me than for anyone else, so by that I know that he watches out for everyone else in the same way, whether they are aware of it or not—therefore everyone of us owes him his service.

Now that we've found we have a job, we ought to find out exactly what it is instead of stumbling around, half doing several wrong ones. Here I'd like to read the Scripture again to freshen it in our minds. (Psalm 8: 3-9). "When I consider thy heavens"—well—let's consider them. I heard on the radio the other night the question, "What keeps the sky from falling down?" The answer was, "There's nothing up there to fall down." I don't like that answer. There may be "nothing" up there, but think how much there is of it! There's an infinite amount of that wide-open space—so much of it that it is hard for the mind of a man to comprehend its size. I don't think there is anything that can be more beautiful than the sky—especially a sunset, or a beautiful moonlight night; or anything so awe inspiring as the sky during a bad storm; or anything more suggestive of peace and rest than the sky in a snow storm or on a clear summer day. There may be "nothing up there" at these times, but it is hard to believe. When David wrote this Psalm, he considered all these things and realized that they were but the handwork of God for he said: "When I consider thy heavens the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him?" In other words he wrote here: What can a little race of human people do for a God that is so wonderful and powerful that he can produce a heaven so vast by just the work of his fingers?

We've decided so far this morning that he cares for us because he has a job for us to do—well it seems that David must have had the same idea in his mind because he goes on to answer our question of what our job is. He says, "Thou madest him a little lower than the angels and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."

It always used to seem conceited to me to say man was just a little lower than the angels, but when you really think about it, it isn't at all. Man can do almost anything with the faculties God has given him and with the help which he can always have for the asking. Starting at the top with God and Jesus and the angels in heaven, the next step down *is* man; quite a gap to be sure, but man can bridge that gap by prayer any time he chooses. Neither is it presumptuous to say that God has put all things under our feet and made us to have dominion over the works of his hands. Notice that—works of our hands—at any time. It's like being a foreman of someone else's farm or factory: you do the job and get pay and satisfaction from it, but it does not become yours.

All these things named here in the Bible which man has had put under his feet are material things: "Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea and whatsoever passeth through the paths of the seas." All these are materialistic. It doesn't say that man can rule himself and it doesn't say that he has charge of his own spiritual life. God still keeps the upper hand in these things that are too big for man to manage.

To sum this all up, I would say that our debt to God will be paid if we remember, and act as though we remember, that our lives are a gift from God and that they were given us to use in cooperation with him. We can live our own lives and enjoy them if we leave room enough in them for God, and realize always that he cares for us because he wants us to help him on earth with his Kingdom.

"He hath shewed thee, O man, what is good; and what does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6: 8)

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Eccl. 12:13)

"Live pure, speak true, right wrong, follow the King; else, wherefore born?" (Tennyson)

FIRM FOUNDATION

Air castles are fine things for youth
To build—upon the Rock of Truth.

ALBERT W. MACY.

CHRIST GIVES US SENSE OF DIRECTION

By The Rt. Rev. James E. Freeman, *D.D., Bishop of Washington*

A distinguished English writer maintains: "The greatest need of mankind today, socially and individually, is a true sense of direction." He describes our modern world as like an Atlantic liner minus rudder, compass, sextant and charts, very comfortable and magnificent, with an abundance of power but incapable of reaching any designed objective. "We are the creatures of circumstance with an ever-changing balance of conflicting interests and ambitions," he adds.

There is much in what he says. Even strong and stable states are once again in an experimental period and much if not most of their legislation and policies make this evident. The old landmarks and range finders have for the while lost their value, and tested experience has abdicated its authority and gives no warrant for determining our future course of action.

We are evidently in process of rediscovering and redefining both ourselves and our purposes. To hew to old ways and to follow old paths is to be reactionary or conservative; to institute new plans and to devise new schemes is to be forward looking and liberal. It is always true that, "new occasions teach new duties," and it is wise to be open-minded and receptive to fresh ventures.

Now and again situations arise that make us sober and reflective and our precipitate haste is slowed down by a fresh evaluation of those vital and fundamental principles that are not subject, like the time-table, to change. Does it not seem that the primary lack of this age is some sense of divine guidance? Not a voluble expression of religious belief, but a sane and sensible recognition of the power and wisdom of God to give us a right direction in human affairs.

Here is a concrete example of what I mean. A friend of many years, ripe in scholarship, possessed of great wealth, told me that throughout his life he had found his chief satisfaction in studying the great Greek philosophers. In them he had seemed to find everything that he needed and an incomparable plan for the regulating and control of his own life. In his later years, with multiplied cares and problems he had come at length to feel the inadequacy of his revered teachers. Something was lacking. Through sheer desire for something new he turned to a study of the way of life set forth by Jesus Christ.

On an occasion while visiting him in a foreign city, he read to me copious excerpts from his Greek teachers and then with reverent voice he read to me from his later discoveries in the New Testament. There was scholarship, experience and a life of world-wide observation behind his new-found satisfaction. "For the first time I've found something that gives me an understanding of life and its meaning; for the first time pathways that were obscure have been made clear to me; even the great physical suffering I've experienced has a new and deeply significant meaning," he said. I was with this man through the latter days of his life, saw him in pain and suffering. I never saw one more serene in his hope or more confident of the ultimate objective of life.

That Christ sought to give some intelligible meaning to life here and now, that he sought to make it more worth while, is evident in every word he uttered. We seem to be trying every scheme and plan to make more satisfactory our way, every scheme and plan but his, and where are we getting? Presently, we shall wake up and realize that, clever as we are, we are not clever enough of ourselves to set this old world on its way to happiness, prosperity and peace. We are groping and we know it; when shall we recover sufficient wisdom to say: "Thy word is a lamp unto my feet and a light unto my path."

UPPER ROOMS REQUIRED

Oliver Wendell Holmes divided men into three classes. Men with one-story dimensions he classed as scholars, who deal with facts and figures. Men with two-story dimensions he called philosophers, who deal with theories and ideas. Then the three-story men he classified as prophets, who deal with splendid dreams, glorious visions, and high ideals. These three-story men live in the upper rooms of their nature. They serve the Crystal Christ.

We cannot build our lives aright without upper rooms. Cellars we have, stored with coal and provisions—they are needed; kitchens and dining rooms, where food is cooked and served—man does not live by bread alone, neither does he live without bread; living rooms and libraries with facilities for mental and social life— they are all good, we need them in our homes. But an upper room facing squarely against the sky, looking out upon horizons bounded by nothing nearer than the stars and the Being of God—have that room also, go up into it, away from the noise and confusion of the ground floor. Go there and be alone with Him.—C. M. Ball in *Christian Advocate.*

AN HONEST EPITAPH

There was once a man who insisted that he have an honest epitaph on his tombstone, and he suggested just what he wanted. It was: "Born————a human being; died————a wholesale grocer." When he was informed that such inscription needed exegesis, he replied: "I was so busy selling groceries that I did not have time to get married and have a family. There was a whole area of life crowded out by the grocery business. I was so busy selling groceries that I didn't have time to travel, even though I had the money. I was so busy selling groceries I did not have time for the drama, for lectures, for concerts, for reading. I was so busy selling groceries I did not have time for community service—religious, social, political. All of these areas of life were pushed out by the grocery business. I was successful. I became a wholesaler. But I was so busy making a living, I never had time to live."—Clyde E. Wildmer, in *Christian Century Pulpit.*

COMMUNING WITH NATURE

Decay and Death are Life

By Floyd Schmoe

Death is not the antithesis of life—not in Nature at least. Death and decay are part of life. There could be no life without them. Life is a rolling wheel, the segment which is swinging upward we say is alive and growing; that which swings downward is dead and decaying; but it must swing down in order to come up again.

We are at the rim, God is at the hub. The wheel is directed from the hub, but much of the work is done at the rim. The whole moves forward. Death is the normal, not the abnormal. The whole is life.

In the forest the decay cycle keeps pace with the life cycle. Trees live their three-score-and-ten, grow great, then die and fall to the ground. Before life ceases to flow through them they have already begun to decay. When they reach the ground the active army of decay moves in en masse. Fungi and bacteria do most of the work but insects, small animals, other plants, and the elements themselves render valiant aid. Soon the work is done: the great tree has returned to the mother soil, but it is not lost. On that soil other trees will grow and grow more abundantly. The wheel moves forward.

Without decay there would be no soil, no trees could grow. If soil were provided, the accumulation of dead wood and debris would soon cover the ground and there would be no room for a second generation. No sunlight could reach the ground, there would be no second generation even if there were room. Without decay there would be no life. The same laws which govern life, govern decay. The whole is life.

Seattle, Wash.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

SAVE THE CHILDREN FUND MAKES EMERGENCY APPEAL

Editor, THE AMERICAN FRIEND:

I have just returned from a two-weeks administrative trip, during which I met with the school officials of some thirty-five mountain counties in which the Save the Children Fund operates in five Southern States. I am gravely concerned, after consulting with the county school superintendents and our Save the Children Fund welfare workers, over the inability of many children this year to attend school at the opening of the term because they have no clothing fit to wear.

Thousands of these mountain boys and girls are in immediate need of clothing. The stark fact confronts us that they cannot go to school without essential clothing of light weight. The garments vitally needed are: suits, pants, jackets, dresses, underwear and hosiery. Tennis or sport shoes are fine for the mild weather in the fall because they are large and broad; sturdy shoes are needed for older girls.

Denim and materials for making clothing, mill ends—anything, in fact—are of the utmost value. Mothers' clubs and groups of local women are so interested and cooperative that they are willing to give ungrudgingly of their time to make the cloth into overall suits and dresses.

The Save the Children Fund is at this time making an emergency appeal to the American people. These youngsters in the Southern mountains are of old pioneer stock. They are intelligent and worthy of education—it is of utmost importance that they have the making of good citizens.

Individuals willing to bundle up a package of clothing, and manufacturers or dealers interested in sending material may ship their donations to Save the Children Fund Headquarters, 711 North Broadway, Knoxville, Tennessee.

JOHN R. VORIS,
President and Executive Director.
1 Madison Ave., New York City.

GIVES NO QUARTER TO TOBACCO

Editor, THE AMERICAN FRIEND:

If I do not misinterpret the doctor's article in the Forum for the issue of August 4, in reference to tobacco, he expresses both tolerance and leniency toward the business. First, I ask, what redeeming qualities has tobacco? If it has none, it must be inherently bad and I would not know where to classify it if not with the major evils. I know it does not make temporary fools and idiots straightway as does alcohol, but it is slowly and surely getting in its destructive work, else all the findings claimed by science regarding it are false—that students who use tobacco do not cope with those who do not; that athletic coaches, insurance companies, etc., discountenance its use. Surely tobacco has become both a public nuisance and a menace in the land, deserving of no leniency or tolerance.

I submit this offering as to what a cigarette can do:

"I am not much of a mathematician, but;
I can add to a boy's nervous troubles,
I can subtract from his physical energy,
I can multiply his aches and pains,
I can divide his mental powers,
I can take interest from his work,
I can discount his chances of success."

The doctor gives three reasons for not using it himself, one of which is that it is a rather expensive habit. It certainly is, *quite*, unless reports concerning its cost be false.

Certainly all mistakes should be corrected, especially when they occur in a church paper; I do not doubt that Odessa Rayle's zeal in the instance cited exceeded knowledge.

S. ELIZABETH JORDAN.

Lynn, Indiana.

SCRIPTURE ITS OWN INTERPRETER

Editor, THE AMERICAN FRIEND:

There is no truer saying than this that Scripture is its own interpreter. Nevertheless, many misinterpret it by drawing conclusions from one text only, without making any effort to strike a harmony of all Scripture on the same subject.

It is my honest conviction that we Quakers make a minor mistake in our otherwise rightful interpretation of the baptism of the spirit, wherein we assume Christ has reference to the first birth of water, which truly is very largely of water, in his talk to Nicodemus. But such an idea will not harmonize with other Scripture on the same subject. I Peter 3: 20-21, reveals that Christ had reference to the second birth wherein the water is spiritual as well as baptismal. Here as well as elsewhere in the Bible, the ark is a type of Christ, the water of life, wherein eight souls were saved by water (spiritual) and from water (literal), the death element that killed all the rest of the people in the world. Again it will not do to make a literal interpretation of water in baptism in the Scripture which reads, "He that believeth and is baptised shall be saved." To so do makes Christ's statement untrue for it is possible that thousands like Simon may be literally baptised by water and not saved.

Doubtless the idea which Christ wished to convey was that it is possible to believe and not be saved, like the devils who believed and trembled, but true heart belief cannot result otherwise than in spiritual baptism in rebirth.

E. F. W.

Excelsior, Minn.

FAITH CABIN LIBRARIES GO FORWARD

From time to time we have carried to our readers something of the fine work that is being accomplished for Negro communities in the South through the organization and development of the Faith Cabin Libraries. As is so often the case, this splendid work was due to the vision and persistence of a young white man, Willie L. Buffington, who came from the ranks of southern mill workers. His achievement under the circumstances is truly remarkable. Though a man with a family, working his way through college, he carried on this project as a work of Christian service, which has been widely recognized throughout the country.

Those who have followed and supported the Faith Cabin Library enterprise will be interested to know that Willie Buffington completed his college course at Furman University, Greenville, South Carolina, the last of July and has now moved to Chester, Pennsylvania, to enter Crozer Theological Seminary. In connection with his study at Crozer he plans to take a M.A. degree from the University of Pennsylvania. While resident at Chester he plans to use his week-ends to visit various congregations and talk Faith Cabin Library. Crozer Seminary officials have offered to cooperate with him in this.

In the meantime all those who have books or magazines to contribute will please note they are to be sent hereafter to Willie Buffington's father, addressed thus:

Mr. M. W. Buffington
1206 Jones Street
Edgefield, South Carolina.

It is important that no more shipments be made to Greenville.

The Faith Cabin Library chain continues to extend. There are now twelve of these libraries with prospects bright for the immediate addition of two more. Better use could hardly be made of books and magazines than to contribute them to this enterprise.

DOES FAIRFIELD QUARTER POINT THE WAY?

Fairfield Quarterly Meeting Council, Wilmington Yearly Meeting, Ohio, gladly joined the Fellowship Council of the American Friends Service Committee in arranging for an Intervisitation in their Quarterly Meeting. The Fellowship Council secured three Friends, Charles W. Palmer, minister, and Anna S. Palmer, elder, Westtown, Pennsylvania and Matilda Wildman Evans, minister, West Chester, Pennsylvania, who were willing to devote two or three weeks to this intervisitation.

The intervisitation began July 30 at the regular sessions of the Quarterly Meeting held at Leesburg. There was a deep feeling of spiritual fellowship and many Friends gave brief, helpful messages in the meeting.

With the help of Friends from Columbus and Wilmington, most of the local meetings were visited at the hour of morning worship. The Pastoral Committees of some of these meetings arranged for an informal conference to discuss spiritual realities and needs.

Three of these meetings desired the services of all visiting Friends. Charles W. Palmer shared with each of these out of his treasure of experience as Counselor for 4,500 boys in Northeast High School, Philadelphia. Matilda Wildman Evans, from her storehouse of knowledge of Quaker geneaology, gave members of these meetings a much clearer conception and understanding of "American Quaker Migrations and their Effects on Quaker History."

Howard W. Hintz, Brooklyn, New York, was present the evening of August 7, and gave a very thoughtful message to the young Friends.

William C. Biddle, Lansdowne, Pennsylvania, joined the visiting Friends for the special Quarterly Meeting gathering at Leesburg, on August 12. He participated with Charles W. Palmer and A. Ward Applegate, Wilmington, in the discussion of "Deepening the Spiritual Life and Widening the Horizons of Rural Meetings Through 'Fellowships of Friends Meetings,'" presented by Lyman G. Cosand, Leesburg. Several of the leaders of Wilmington Yearly Meeting were present. Clearer conceptions were gained regarding how our Friends Meetings might be grouped together for deeper fellowship and better service.

The Friends from the East made many helpful contacts outside of Fairfield Quarterly Meeting. Enroute from Pennsylvania, they, with Lyman G. Cosand, who was returning from Pendle Hill, visited the Penn-Craft homestead project July 27 and they also called on Friends at Barnesville School, Barnesville, Ohio. They also attended the Sixteenth Annual Ohio Friends Half-Way Picnic at Mt. Pleasant on July 29, commemorating the 125th Anniversary of the building of the old Meetinghouse. They attended Miami Quarterly Meeting held at Green Plain meetinghouse near Selma, August 1st, and visited Friends at Selma on August 2nd. They met with Friends of Richmond, Indiana, August 3rd; attended Center Quarterly Meeting held at Wilmington, August 6; an all-day meeting of Friends of the new meeting at Columbus on the 7th; and Indiana Yearly Meeting held at Waynesville, on the 8th. They visited Wilmington College August 8, where Charles W. Palmer spoke to the students of the summer term. They attended Miami Quarterly Meeting held at Ceasar's Creek near New Burlington, on August 13.

One of the visiting Friends speaking for the group said: "Certain definite benefits have accrued to those who have participated in the intervisitation. We have gained much spiritually from our contacts with some rare Christian spirits. We have come to appreciate as never before the varied character of the problems Friends face in different parts of the country. If we had any feeling of criticism or of superiority before we made the visit we have been completely disarmed. We will try to express and interpret these spiritual benefits to our meetings "back home."

The feeling of the Quarterly Meeting was expressed by a member thus: "These Friends by their presence and messages in our meetings for worship, their leadership in discussion groups and their fellowship in our homes have made a valuable contribution to our lives and our meetings. We shared our problems with them and received help and guidance."

The Religious Education Committee, Ethel H. Wall, Chairman, used their session and discussion period at Wilmington Yearly Meeting August 16, to present, "Christian Education and Intervisitation." Leslie D. Shaffer, Philadelphia, Charles W. Palmer, William C. Biddle, Matilda Wildman Evans, Harlow Lindley, Columbus, Faith Terrell and Lyman G. Cosand participated in the discussion. Elizabeth Morgan, Yellow Springs, Ohio, presented an effective message of fellowship and service through the medium of a group of songs. The following message from Rufus M. Jones was read: "The time has come to take up the new types of spiritual work in our rural communities, enlarged fellowship and intervisitation as an essential part of the spiritual life of our meetings and I hope that your gathering will be a favored occasion and that you will go forward with courage and insight."

CANADIAN YOUNG FRIENDS STUDY COOPERATIVES

The Canadian Young Friends Yearly Meeting, an organization uniting the young people of all three branches of Friends in Canada, met in business and study together at the Quaker Camp Neekaunis on the Georgian Bay, July 23 to August 1.

The Seminar sessions on "The Cooperative Society" were under the leadership of Perry Kissick of the Richmond, Indiana, Consumers Cooperative, and Professor of History at Earlham College. The phases of the subject discussed were:

1. Cooperation in Nature — does the "law of tooth and claw" hold, or is there such a thing as "mutual aid?"
2. Cooperation in the present economic system—its character, purpose and efficiency.
3. The place of competition in economic life.
4. The problems created by the present economic system.
5. The basic principles and philosophy of Consumers' Cooperatives as a remedy.
6. The origin, development, present status and strength and weakness of Consumers' Cooperation.

While the seminar was in session the younger young Friends met under the trees and discussed such topics as sportsmanship, historical landmarks of the district, grafting of trees, astronomy and personal problems.

In the interest of the unity of Friends an effort was made to have the Clerks of all three Canada Yearly Meetings at camp. Unfortunately only two were able to attend. The wives of these Clerks, Rebecca Zavitz and Gracia Booth, lent much graciousness to the camp as hostesses.

The Clerk of Genesee Yearly Meeting, Charles Zavitz, led a discussion on "Unified Quakerdom." G. Raymond Booth, Clerk of Canada Yearly Meeting, conducted a daily worship period on "The Faith and Practice of Friends," discussing each day some one clause of the Lord's Prayer.

Of inestimable spiritual value were the silent sunset services each evening, held on the top of the high hill overlooking the Georgian Bay to the west.

We were pleasantly surprised to have with us Stanley and Marie Hamilton of the American Friends Service Committee work in the Ohio and West Virginia coal mining areas. They enlightened us one evening regarding Friends' efforts in social reconstruction. One afternoon they discussed the subject of unionism.

The recreation program included a stunt night, a taffy pull, bonfires, swimming regatta, masquerade, folk dancing and games.

In the midst of all this serious study

and spontaneous gaity were inserted the Yearly Meeting sessions in which the Young Friends planned their year's work in the Society proper—in the home communities, in Canadian Youth organizations, and in the mission field.

On the last Sunday evening they gathered around the fireplace to discuss in what ways next year's camp could be made better than this year's.

The concluding minute was read as follows: "The Canadian Young Friends Yearly Meeting having met together for the past week at Camp Neekaunis in the fellowship of business, study and fun, comes to the closing session with a deepened sense of responsibility for furthering the development of the Christian Society based on cooperation. Conscious of our weakness, and the necessity for divine guidance, we stand adjourned to meet next year at or about the same time."

THIRTEENTH SESSION FOR GERMAN FRIENDS

From direct and indirect reports we gather that there is nothing untoward or unlucky in the thirteenth session of Germany Yearly Meeting held at Quakerhaus at Bad-Pyrmont, August 3 to 7. Certainly not, if we may judge by the smiling countenances of Leonhard Friedrich and Gilbert McMaster which adorned a post card of greetings which came to us. Attendance reached almost to the three hundred mark with many fraternal visiting Friends from many countries. There was quite a large delegation present from the United States. Total membership of the Yearly Meeting has increased during the year from 254 to 271, including nine Vienna Friends transferred from London Yearly Meeting.

Thomas R. Kelly of Haverford College gave the Richard Cary Memorial Lecture on the subject, "Eternal Presence and Temporal Guidance."

Alfons Paquet, well remembered by many American Friends from his visit to this country last year, gave a graphic portrayal of his impressions of the World Conference, including sidelights on Americans and Americanisms. Henry van Etten, also well remembered at the World Conference, spoke in the name of the French delegation of twelve Friends.

Much was made of musical contributions during the sessions. Instrumental and vocoal numbers were given, in which both German and French Friends participated. The children are reported to have made a happy contribution to the sessions. Before the meeting for worship each morning a group of them sang and played a beautiful hymn on the meetinghouse steps.

SPICELAND FRIENDS JOIN IN CENTENNIAL

Spiceland, Indiana, the town, put on an ambitious celebration of its Centennial Anniversary on August 13 and 14. Inasmuch as Friends have had so large a part in the history of the town it was natural that they should participate actively in the observance.

From the popular viewpoint Saturday was the big day. Its climax came in the very large and beautiful parade which featured the history and development of the community. Thousands of people from surrounding communities were in attendance.

A less spectacular, but none the less meaningful feature of the observance was the exhibit of pioneer relics and pictures which were distributed among the business places in the town. It is suggested that this fine display will form the nucleus of a historical museum.

The Sunday observance was largely in the hands of the Spiceland Meeting. From 9:30 until 12:00, the large meetinghouse was filled with an eager audience which listened attentively to the varied program. Historically, a significant feature of the service was the excellent historical sketch prepared and read by Charles L. Stubbs. He traced in accurate detail the coming of the Friends to that section, naming a long list of families who have not only made history in the meeting and community but who have contributed largely through their descendants to the development of the best ideals of citizenship elsewhere. Since Spiceland Academy played so large a part in the influence radiating from Spiceland, its development naturally had a large part in the paper.

President William C. Dennis of Earlham College gave a brief address, emphasizing the importance of our maintaining the democratic ideals of freedom, local initiative and self-resourcefulness which characterized our pioneer forefathers. The writer, who had also been asked to participate briefly, had by strange coincidence read a few days previous in *The Wayfarer*, published by English Friends, some verses by Isabel Wyatt having to do with Spiceland, oldest meetinghouse in Devonshire, which stands on what is said to be the most ancient road in Britain. It was doubtless news to many that there was a Spiceland Meeting in England and we read the poem as particularly appropriate on this occasion. As considerable interest has been expressed in the verses we reproduce them as follows:

Austere scrubbed benches, tall walls bare and white,
A rope-hung chandelier for candle-light,
Gold stable-thatch, grey tombstones in a row,
Boughs at the windows cradled to and fro,
The gallery's slim shafts, the planken floor,
And Devon's meadows at the open door—
Steeped in green calm, built by grave, reverent hands,
Remote and aged and hallowed, Spiceland stands,
While past it, baked by prehistoric suns,
The oldest highway in our island runs.

From scattered homes, along this hidden road
The first staunch, square-shod Devon Quakers strode,
Quietly to wait on God, and waiting sip
Of the strong, healing mead of fellowship.
They that on horseback came this weal to share,
It was this self-same track that brought them there.
Not horseback, not afoot, we come today,
But cars stand stabled in the fields of hay.
Yet it is this same road our elders trod
Leads us here, also, to keep tryst with God.

Sinking upon Christ's breast, casting out strife,
Those early Friends touched richer, riper life.
Here, where the soft, spread wings of silence brood,
Their spirits flowered anew in quietude.
And though their century with them is gone,
And we with our own era journeyed on,
Yet, as this hoar track still to Spiceland leads,
Their road of silence serves our modern needs;
Old ways of worship our souls' stars increase:
We travel still their ancient path to peace.

Other features of the program were selections by a chorus, a vocal solo by Catherine Scanlan, one-time teacher of music at Spiceland Academy, and music by a band, one of whose selections, "Sabbath Morn," was particularly appropriate. An original poem given by an elderly and much beloved Friend, Sallie N. Lane, was much appreciated.

As an effective conclusion of the meeting, Willard O. Trueblood gave an excellent sermon on the subject, "Foundations," which was well fitted to the occasion.

Following the service many joined in a picnic dinner in the basement of the meetinghouse. It was the pleasure of President and Mrs. Dennis and the

Editor and his wife to be the dinner guests of the pastor, Dewitt Foster and wife, where we met their son, Joe, a medical student at Ohio State, and his wife, Martha Standing Foster, and their baby son. In addition to the fellowship thus enjoyed, we made a discovery: we discovered the world's champion baker of peach pies. We are assured that the Spiceland Centennial marked an all-time high in culinary achievement in this gastronomic and delectable respect. As we partook of our portion we blessed the committee for having asked us to participate in the observance.

W. C. W.

SUMMER ACTIVITIES IN DENVER MEETING

Denver, Colorado, Meeting has maintained its interest in spiritual life through the summer months as evidenced by the attendance at morning worship which has been most gratifying. An unusually large number of strangers, coming from all parts of the country, have visited the meeting and the members have been happy to greet them and make their acquaintance.

In response to the call that came for more funds for the relief of Spanish children, a day was designated for a special collection in both the church school and the morning service which resulted in eleven dollars and twenty-five cents being received and sent to the American Friends Service Committee.

Norman E. Young of the Denver Meeting served the Meeting at Palmer Lake very agreeably during the absence of Evalena Macy, the pastor, who spent four weeks at Pendle Hill.

The Summer Conference of the Colorado Council of Federated Church Women was held at Boulder, Colorado, June 19-25, with the largest attendance ever recorded. Ava Maris of the Denver Meeting is Vice President of the Council and served as Chairman of Publicity.

Miss Anna Jane Maris of French Lick, Indiana, Principal of Paoli, Indiana, High School, was Counselor of the Girls Camp. Verla Trask of the Denver Meeting attended the Camp and gave a most interesting report at the July meeting of the Woman's Missionary Society. At the same meeting, Dora Kenworthy's report of the General Missionary Conference at Whittier, California, was given and greatly enjoyed by the members.

The entire membership of the Denver Meeting is regretting the departure of Cecil E. and Pauline Hinshaw in the near future as he goes to pursue his studies at Harvard University. Their service here has been most acceptable and the best wishes of all will go with them. A farewell Social in their honor was held at the church on the evening of August 26.

Glenn and Mildred Rinard, ministers in Sand Creek Quarterly Meeting, Indiana, are expected to take up the work in the Denver Meeting about the middle of September.

IOWA YOUNG FRIENDS IN ANNUAL CONFERENCE

Over one hundred and sixty young Friends, representing eleven Quarterly Meetings in Iowa Yearly Meeting, came August 1 to Oskaloosa, where they were the guests of President and Mrs. Edwin McGrew and associates of William Penn College.

The beautiful campus, Spencer Memorial Chapel, William Penn Hall, and the Women's Residence Building made a most delightful setting for the four-day conference.

"The purpose of Christian Living" was the theme considered, and under the direction of the Young Friends Board and its chairman, Paul Barnett of Salem, a most inspiring and helpful program was carried out.

Half-hour devotional periods were held each morning with different young Friends leading. All gathered in the chapel for these periods of worship. Devotional music played on the chapel pipe organ by David Boyd, student in William Penn College, was much enjoyed, followed by scripture reading and exposition and seasons of prayer when the young people freely took part.

A year ago a three-year study plan was adopted with six courses offered, at the end of which a worker's certificate will be granted by the Young Friends Board. This year the second part was given under the following able leadership: Classes in Applied Christianity, "Confessing Christ in State, National and International Affairs," was presented by Paul Russell, Vice-President of William Penn College. The class in Bible Acquaintance was very ably presented by Ermin C. Perisho of Lynnville. The Quaker Interpretation class, specifically emphasizing the Friends Discipline, was presented by Carl D. Byrd of Marshalltown. Herbert Huffman, Jr., pastor of College Avenue Friends Church and Instructor of Bible at the College, was teacher of the class in Youth and the Church. The class in Vocational Guidance was under the direction of Lulu Marie Jenkins, Dean of Women at the College. A class in Personality Development, "Living with One's Self," was a popular class, with Percy M. Thomas of Des Moines as the leader. Adult classes were under the direction of Richard R. Newby, General Superintendent of Iowa Yearly Meeting. He used the above subjects in a series of two classes daily.

Interesting forums followed the classes each day. The High School, with Orval Dillon of Buffalo; The College, with Bessie Franc Brown of Harlan; and The Adult, with Guilford Street of Newton, as leaders. These proved to be times of lively discussion.

Milton H. Hadley of Chicago gave a series of morning lectures. His topics included the purposes of Christianity, the enemies to overcome and the building of the Kingdom. He expressed the need for dynamic purposeful and constructive forces in overcoming evil with good; not negatively refusing to do wrong, but positively doing that which promotes good will and love toward mankind.

President Edwin McGrew gave a most cordial welcome to the young Friends as he addressed them the first night on the subject, "The Purpose of Christian Living." The following nights were times of spiritual enrichment when Clinton Stanfield of Union gave a service of evangelistic messages. Some made definite decisions for Christ following these sermons.

Vespers were held at sundown on the west campus. These were times of quiet worship, in meditation, song testimony and prayer. The Gospel Singers, four young men from Western Yearly Meeting, were welcome attenders and brought splendid messages in song at the assembly on Wednesday morning and in the dining room during the lunch hour they delighted the group with vocal numbers.

Each afternoon, under the efficient leadership of the Recreational Director, John Baxter of Rubio, there were three hours of recreation. The group was divided into smaller groups and competitive games and contests afforded much amusement for the participants and will prove helpful in local Christian Endeavor social activities.

The beautiful piano numbers given by Doris Prignitz of Buffalo, were much appreciated. There were special vocal numbers by Orval Dillon, the music director, which also contributed helpfully in the evening periods of worship.

On Thursday evening, after the dinner hour and short speeches by the leaders of the conference, Jeanette Hadley of Richmond, Indiana, spoke informally to the group.

As the young Friends separated to go to their homes and various places of Christian service, it was with a feeling of gratitude to all who made the conference one of deep worth; and with grateful appreciation to those of William Penn College who, with courtesy and kindness, made their four days on the campus ones to be long remembered.

VERA S. WILLIAMS.

It is possible to counterfeit Christian virtues, but impossible to counterfeit the Christian spirit.

Glory Enough for Both

By Rev. Henry Stauffer

We found this article in "Religious Telescope," organ of the United Brethren Church, in which the author is presumably a pastor. It is commended to Friends as tending to make us a little more modest in some of our prideful claims.

THE soil on which was built quaint old Germantown, Pennsylvania, is holy ground to all of us who have a Mennonite ancestry. For here was founded the first Mennonite colony of America, which was also its first permanent German settlement. The land on which the Dutch-German colonists and those who came a little later located had been previously bought of William Penn by Jacob Telner, a wealthy Mennonite merchant, and by a company of pietists of Frankfort, Germany, who regarded the planting of this colony as a missionary project. Francis Daniel Pastorious, a highly educated, pietistic Lutheran, who acted as the agent of the land company, became the head of the colony. His later years were devoted to teaching in the Germantown academy. The thirteen families, consisting of thirty-three persons, who made up this interesting group of immigrants all bore Dutch names and came from Crefeld or regions nearby in northwest Germany near Holland. They had moved into Germany some years before. They were not farmers, as were the colonists who came some years afterward. They made the tedious voyage in the English ship Concord, a name most fitting for a vessel carrying a colony of pacifists, landing in Philadelphia, October 6, 1683.

The Concord, by the way, did not carry as large a consignment of mythical furniture as did the famous Mayflower in 1620. But these plain, high-minded pietists deserve fully as great distinction as the Pilgrims. For the former founded the first Mennonite church in America in Germantown in 1690. This mother church never became numerically strong. But its influence was great out of all proportion to its numbers. The broad-mindedness and utter denominational unselfishness of its charter members are clearly set forth by the significant fact that "at least ten of the present churches in Philadelphia, including one Evangelical, two Episcopal, and one Presbyterian, were all originally organized in the little stone Mennonite meeting house in Germantown. Many of these also drew heavily upon the Mennonites for their membership." Evidently these pioneer pietists had learned the fine art of disagreeing with their neighbors without being disagreeable.

Telner, the moving spirit in this emigration project, had always been a Mennonite. Practically all the Concord contigent were originally Mennonites, but after 1667 they were definitely affiliated with the Quakers.

About 1690 the Mennonites withdrew and held their services in a private house. William Rittenhouse arrived in 1688 and was soon afterward chosen as the first minister. Owing to the passive disposition of the Mennonites in association with the more aggressive Quakers, the former soon developed an inferiority complex. The Quakers came from a country which was at this time the leading maritime power of the world. They were the co-religionists of the distinguished proprietor of the colony, all of which made for prestige. The Mennonites, on the other hand, spoke a foreign language and came from a country that had long been in such a state of disintegration as to be wholly unfit to found colonies as did the other leading European powers at this time. The Mennonites had good reasons to feel themselves strangers in a strange land as the English colonists did not. Preferring their own language and feeling that they were being overshadowed by the Quakers they were moved by the instinct of self-preservation to form a separate organization. Encouraged by the arrival about this time of emigrants from Crefeld and elsewhere, the Mennonites in 1698 took the first steps toward the organization of a church, the founding of which was not completed till 1708, when the Lord's Supper was celebrated for the first time.

Every well-informed American should know that the first formal protest against slavery in this country was made by the historic Mennonite-Quaker community on February 18, 1688, in the following quaint, but trenchant language penned by Pastorious:

"Those who hold slaves are no better than the Turks. * * Negroes are brought hither against their will and consent. * * Now, though they are black we cannot conceive there is more liberty to have them slaves as it is to have other white ones. There is a saying that we shall doe to all men like as we will be done ourselves. * * Here (in America) is liberty of conscience which is right and reasonable; here ought to be likewise liberty of ye body. * * But to bring them hither or to robb them and sell them against their will we stand against!"

This interesting document was signed by Pastorious, Lutheran pietist; Gerritt Hendricks, Mennonite; Derick Op den Graff, Mennonite-Quaker; and Abraham, his brother, first Mennonite, later Quaker, and finally a free lance. It was carried by Derick Op den Graff to the Quaker monthly meeting and by it was referred to the yearly meeting. The members of this august body listened respectfully to the reading of it; but, embarrassed by its radical contents and fearing the effect which such a heavy charge of dynamite might produce, they cautiously laid it on the table, where it remained. There is a touch of humor in the fact that so completely has time vindicated this daring attack on a deeply entrenched evil as to cause in our day a friendly rivalry between the Mennonites and Quakers for the honor of having been its original sponsors. We today, regardless of ancestry, owe justice and fair dealing to the dead, as well as to the living. There is enough glory for both religious groups in view of the noble part each played in the ultimate overthrow of the curse of slavery.

The Germantown settlement was made up almost entirely of Dutch Mennonites who had settled on the lower Rhine near Holland. Here they were visited by Fox, Penn, and other English Quakers who made many converts among them. But the acceptance by them of the closely allied Quaker creed and manner of life did not de-Mennonite them. They brought with them their hereditary love of justice and freedom and hatred of oppression, regardless of race or color. The Mennonites never owned slaves. The Quakers at this very time had slaves and, quite naturally, had a disrelish for the aforesaid Mennonite-inspired frontal attack on slaveholding as immoral. Penn himself owned slaves, for the freeing of whom he provided in his will. This fully accounts for the refusal of the several Quaker bodies to sanction the radical sentiments submitted to them. This claim is made without sectarian pride. Those who wrote and signed this famous ethical pronouncement are indeed worthy of high and enduring praise. But it would have remained as dead as a dodo, if others later had not taken the steps which ultimately led to the emancipation proclamation. And in these matters the Quakers were in great measure the lonely pioneers. The world will never forget that Woolman, Benezet, Whittier, and others by their patient teaching regarding the essentially barbarous nature of slavery helped mightily to make the anti-slavery resolutions of 1688 significant for all time.

QUAKERDOM · AT · LARGE

Those who made the acquaintance of Joseph B. Howie of Australia at the Friends World Conference last September will regret to know that his wife, Elizabeth Crossley Howie, died on July 4, as the result of a motor accident. The Howie home is located at 383 Elgar Road, Box Hill E. 11, Victoria, Australia.

* * * *

Under the auspices of the Church Federation of Indianapolis, Errol T. Elliott will conduct the morning devotional broadcast over Station WIRE the week of September 5 to 10, at six-thirty o'clock. Incidentally, the Elliotts have moved from the city to the country and their address is now—Route 9, Box 643, Indianapolis, Indiana.

* * * *

Following a stimulating summer in New York, Fred W. and Elizabeth H. Emerson and daughters Grace and Olive spent a few days in Richmond recently on their way back to their home at Las Vegas, New Mexico. The family circle was made complete while here, as they were joined for a brief visit by Fred's father, Millard Emerson, who makes his home in Arkansas.

* * * *

William J. Reagan, dynamic and inimitable Principal of Oakwood School, accompanied by his worthy son, Lindley, visited relatives in the Indiana area recently and included Richmond and the Central Offices in their itinerary. In connection with Wilmington Yearly Meeting, William J. gave the address at the Summer Commencement of Wilmington College, of which we have had excellent reports.

* * * *

G. Raymond and Gracia Booth of Toronto, with their younger daughter Jean and son Lewis, who have been spending a vacation in "the States," spent Sunday, August 21, with Friends in Richmond. In the morning Raymond Booth addressed the West Richmond Meeting Forum very informatively on Canadian problems and outlook. In the afternoon he talked informally to an interested group on the nature and scope of his work as Secretary of the Toronto Friends Meeting.

* * * *

Lois S. Vaught, who has been home in Indiana on furlough from China for some months is to sail from Vancouver, British Columbia, September 3, to rejoin her husband, Arnold B. Vaught. She has as travelling companions a group of Canadians who are also returning to Szechwan. The party is due at Hongkong September 22 and from there the women and children plan to fly to Chungking (five and one half hours). The men are to bring the baggage by way of French Indo-China and Yunnan.

* * * *

Hornell Hart, who goes this year from Hartford Theological Seminary to Duke University, is one of the six distinguished lecturers to appear on a series, "Religion's Contribution to Life," announced for Johns Hopkins University this fall under the sponsorship of the Baltimore Round Table of the National Conference of Jews and Christians. From various sources we have learned that our Friend was apparently the most impressive speaker to address the International Convention on Religious Education which was held at Columbus, Ohio, several weeks ago.

* * * *

"Music featured at Quaker meeting for first time." So runs the headline in a story released by Religious News Service, which states: "For the first time in the history of German Quakerism and perhaps Quakerism as a whole, music played an important part in the thirteenth German Yearly Meeting of the Society of Friends." Yes, you may have guessed it, the "news" came from London. There is a slight discrepancy in the fact that the great majority of Friends have for decades featured music at their annual gatherings. But London would hardly be expected to know that.

* * * *

Within recent months we have published some stimulating reports from Margaret E. Jones, who has been having a diverting summer in Europe. Following a few weeks in England she spent some time at Geneva and from there headed for Vienna. No sooner had she arrived in that sorely distressed city than she was grabbed up, so to speak, by the United States Consulate and put to work on its greatly overtaxed staff. The Consulate was apparently gratified to secure a Friend to help with its refugee problems with which our Center in Vienna has also been immersed. Until recently, Margaret Jones was Secretary of Florida Avenue Meeting in Washington and had served for some time as our Washington correspondent.

* * * *

Chauffeured by Helen's nephew, Ben Terrell and wife, Evelyn, Sewell and Helen Harris and their son and daughter, Anthony and Margaret, of London, who have been spending the month of August with the home folks near New Vienna, Ohio, drove to Richmond on August 19, to renew associations which carried back to the days when Helen was Secretary of the Young Friends Board. A score or more of friends gathered for dinner at the home of Walter C. and Catherine Woodward, where a day of rich fellowship was enjoyed. It was of great interest to get the points of view of these Friends on current world events given from the English viewpoint, and in addition to that, we were all glad to have more definite information of the background and content of the important work which Sewell Harris is doing as educational director of the Watling Residential Settlement, which is one of the settlement projects of the London County Council.

* * * *

Our Friend, Dr. William W. Cadbury, headed the list of seven foreign physicians of Canton, China, in a recent letter to the Washington *Post* in which they replied vigorously to a foreign dispatch which had reported the "accurate bombing" of that city. The implication of the dispatch was that the Japanese skillfully pointed their bombs against the military defenses of Canton. These physicians in their letter of protest declared that as a matter of fact while the bombing did seem accurate enough, it was directed principally toward the civilian area of the city and particularly that part in which were located the hospitals and doctors' offices. In the period in question they said they knew of no genuinely military establishment having been bombed there. "In fact," they said, "there are very few such. No wounded soldiers have been admitted to our hospitals, but only civilians." The letter closed with these words: "As physicians, devoted to the saving of human life, we vigorously protest against this determined policy of the Japanese Air Force to ruthlessly destroy human life."

* * * *

The Friends Central Offices of Richmond continue to welcome quite a stream of summer callers as Friends make their way to and fro across the continent. Among recent callers were Elza Hadley, San Gabriel, California, and his brother Edwin R. Hadley and wife of Los Angeles, who had made an extended eastern trip on which they had made a specialty of Friends meetings and Quaker background. Edwin Hadley, whom we knew years ago as a member of the Pacific College Faculty, has for many years been head of the Science Department of one of the large Los Angeles High

Schools. The teaching staff of the California metropolis numbers 12,000. The Superintendent of the city schools who resigned as State Superintendent a year or so ago to accept the city appointment, is of Quaker background we are informed. As our readers are aware, he was succeeded by Walter F. Dexter. Almost simultaneously with the Hadley call was one made by Willard and Manie Farr of Chicage. Following a motor trip farther east, they had visited Willard's mother, Anna Farr Carey at Hillsboro, Ohio, and his brother Wendell G. Farr at Wilmington.

NEWS OF OUR MEETINGS

Amboy, Indiana, Friends had the pleasure of hearing a very interesting talk Sunday evening, August 14, by Annice Carter, teacher in the Friends School in Ram Allah, Palestine. The Margaret Fell Society, under the efficient leadership of Janette McKeefer, sponsored the meeting. About one hundred and fifty were present.

* * * *

After four years of service at the Noblesville, Indiana, Meeting, William J. Cleaver and wife have been unanimously invited to remain another year in the same relationship. They will now live in Noblesville the entire year instead of commuting from Carmel, during the summer months, as heretofore.

* * * *

New England Yearly Meeting of Friends (Conservative) will be held at Westerly, Rhode Island, from September 9 to 12. Commencing with the Meeting for Sufferings and committee meetings on Friday, the first business session will be at two o'clock Saturday afternoon, with a public meeting in the evening. The Sunday morning meeting for worship will be at eleven o'clock in the meetinghouse on Elm Street.

* * * *

Harry L. Leasure and wife entertained the New Burlington Young Friends at Cold Springs, near Oregonia, Ohio, on Monday and Tuesday, August 8 and 9. The group of eleven girls made a study of "Elizabeth Fry" by G. King Lewis, and enjoyed many sports such as rowing, hiking and swimming. Harry Leasure has resigned his pastorate at New Burlington to be a full-time pastor of the Sabina Meeting and the New Burlington young Friends wish publicly to express their appreciation for his many services to them.

* * * *

The annual meeting of the Foxhowe Association was held at Buck Hill Falls, Pennsylvania, on Sunday, August 7. Reports of the officers and comments by the members revealed a healthy growth in interest and financial support and encouraging evidence that the program is meeting a genuine need in the life of the community by stimulating the religious and intellectual life. Alexander C. Purdy was re-elected Director to serve for his fourteenth season.

* * * *

Directly or indirectly we learn that: Rupert Stanley has been selected as pastor of the meeting at Poughkeepsie, New York, to succeed Wilbur W. Kamp who recently removed to North Weare, New Hampshire; Frank J. Long goes to the pastorate at Paoli, Indiana, in Western Yearly Meeting, and is to be succeeded at Anderson, Indiana, by John Compton, now at Russiaville; Earl Cox of Idaho will become pastor of the Fairmount, Indiana, Meeting.

* * * *

After seven years of faithful service for Fountain City, Indiana, Meeting, Russel Burkett has been asked to continue as pastor for the coming year. We are also glad to be able to retain his wife, President of our Missionary Society, who is also Chairman of our local W. C. T. U. Library Committee . . . One feature of our services is a Junior Church period, during which time the pastor gives chalk talks and illustrated sermonettes suitable for children . . . Our Missionary Society was favored by a visit from Margaret Parker, who spoke to us at our Annual June Missionary Luncheon held at the home of Emma Hartley. Since this village is her birthplace she was presented with several presents. She also spoke at our Sabbath morning services and to the children at Junior Church, all of which was much appreciated. At our July Missionary Meeting, Ricarda Pyle, wife of Dean Randolph Pyle of Earlham College, spoke of foreigners in California. Auretta Thomas, instructor of Spanish at Earlham, gave a talk to all at Junior Church time on Mexico as seen by her on her recent trip to Mexico City, and showed articles from there, which all enjoyed. . . . A children's Missionary Society has recently been started which we hope may accomplish much good.

* * * *

Glens Falls Quarterly Meeting, New York, was held at South Glens Falls, Sunday, August 14. Hitherto our Quarterly Meeting sessions have been held on Wednesday but it was decided to hold the sessions on Sunday to give the many who could not attend in the middle of the week an opportunity of attending and give the Quarterly Meeting the benefit of their counsel. Meeting of Ministry and Oversight met at ten o'clock with Mae Barton, the Clerk, presiding. The meeting for worship was well attended with a fine representation from Glens Falls, Fort Edward Center and South Glens Falls. Parker and Esther Burroughs, the new pastor and wife of the Glens Falls Meeting, were cordially welcomed into the fellowship of our group. Parker Burroughs brought an inspiring message on the theme, "Behind the Scenes." Following the meeting for worship a basket lunch was enjoyed. At one-thirty we met again to transact the business that came before us. John Reynolds, the Clerk, was unable to be present and the Assistant Clerk, Rose Eddy, very efficiently presided. Splendid reports were given by those who attended the sessions of New York Yearly Meeting recently held at Keuka College, Keuka Park, New York. Those in attendance at Quarterly Meeting voted the experiment of the change of time a great success and authorized the committee to arrange for similar sessions in November.

* * * *

Oskaloosa Quarterly Meeting held at New Sharon, Iowa, August 6, was a time of special blessing. Richard R. Newby expressed gratitude for the faithful work done by the various committees during the past year and urged everyone to put forth greater effort with faith and prayer for the Kingdom of God during the coming year. He gave an inspiring message on Stewardship at the devotional hour based on II Cor. 9: 6,7, "He that soweth bountifully shall reap also bountifully," and "God loveth a cheerful giver." A delicious lunch was served by the ladies of the New Sharon Meeting. The Woman's Missionary Union of the Quarterly Meeting was held during the noon hour at which time news letters from the various fields were read.

SEEK YE THE LORD

When do I see thee best, O, Holy One?
Is it in the dawn, when bright before my eyes,
Aurora's far-flung, rosy banner flies—
Is it then to me thou art made known?

Or is it at the noon thou art best known?
When Phoebus drives his chariot high
And rides above me in the summer sky—
Then would I see thee, holy One?

When at the eventide the dusk comes down apace,
When silver stars prick through the distant blue
And earth is fragrant with the fallen dew—
Is it then O, Lord, I see thy face?

Seek, seek my soul, forever seek to see
The glory of thy Lord in all life's mystery.

ANNA VERNON.

Pendleton, Indiana.

FRIENDS MOURN THE LOSS OF THESE

Within the space of a few days, word has come of the death of three Friends rather widely separated from each other but all well known for their good works.

At Philadelphia on August 16, following an operation, occurred the death of Henry Tatnall Brown, Vice Chairman of the American Friends Service Committee. For many years he had given generously of his time and ability to the work of the Committee which he had enriched by his genial Christian spirit.

A telegram came on August 18, announcing the death on that morning of Herbert L. Huffman, pastor of the New Garden Meeting at Guilford College, North Carolina. He died following a very brief illness, his wife being at Oskaloosa, Iowa, at the time. Throughout his mature life he has been faithful in the Christian ministry in various parts of the country.

On August 22, our aged Friend, George N. Hartley, died following a brief illness at his home at Fountain City, Indiana. He has had a varied career in the educational and missionary activities of American Friends and as an effective minister. At ninety-four years he was the oldest living graduate of Earlham College. As former Superintendent of New Garden Bible School, he figured largely in the Guilford College Centennial Celebration held last year.

A CORRECTION

L. Hollingsworth Wood writes to express regret that in the report of New York Yearly Meeting which appeared in our last issue, he failed to give correctly the name of Harold Tollefson, of the Yearly Meeting of Friends for New England, who rendered such helpful service in connection with the Junior Yearly Meeting.

PEACE WORK CONFERNCE ANNOUNCED

Under the auspices of the Friends Peace Committee of the two Philadelphia Yearly Meetings, the sixth annual conference on peace work will be held on the afternoon and evening of October 1 in the Swarthmore Meetinghouse. In the afternoon, various round table groups will discuss (1) community peace programs for a meeting; (2) peace education projects; (3) peace action committee work; a special seminar will be held for young Friends. Samuel Guy Inman, eminent authority on Latin American countries, will address the evening meeting. Announcement of the conference is made thus early in order that Friends from a distance who may be in the Philadelphia area at that time may plan to be in attendance. Further information may be had by addressing Richard R. Wood, Executive Secretary, 304 Arch Street, Philadelphia, Pennsylvania.

IT JUST HAD TO COME AND HERE IT IS

At long last—The Society of Daughters and Sons of the Clergy! The worm has turned—rather "the preacher's boy—the worst boy in town" has turned and has now taken the offensive—he and his sisters. Hence the new society.

It is a patriotic society, too—in the best sense. Beginning some months ago informally as a local social group, the idea "took" and has rapidly expanded. Instead of merely stressing notable achievements of preachers' children, the Society has as its objective the accumulation of a fund for educational and philanthropic purposes, the promotion of the spirit of interdenominational fellowship and church unity, and fostering a closer understanding among nationals of other countries in the U. S. A.

Rebecca Trauger Hulbert, a Lutheran minister's daughter, is the Executive Director of the Society, with headquarters at the Hotel Barclay, 111 East 48th Street, New York City.

ODE TO NIGHT

Here would I come, when darkness veils my sight,
To this blest sanctuary all my own,
Whose starry candles, God has set alight,
In quietness to worship Him alone.
My soul can hear the silent melody
Of stars which sang together at the dawn
Or earth's creation morn. My eyes can see
The light of those same stars still shining on.
Here in the fadeless light of ages past,
I feel God's touch upon my soul and know
That He who holds their changeless courses fast
Still marks the little path that I shall go.

So when the cares of earth have dimmed my sight,
Faith finds renewal in the starry night.

SARA R. STANSBERRY.

Whittier, California.

BIRTHS

COX—To Dail W. and Marcelene Cox, at Richmond, Indiana, July 14, 1938, a daughter, Catherine Millicent.

CRESS—To Warren and Sibyl Lou King Cress, at Portland, Oregon, July 30, 1938, a daughter, Susan.

MARRIAGES

CATLIN-CHAFFEE—At Alva, Oklahoma, August 3, 1938, Gertrude Chaffee, daughter of Mr. and Mrs. H. A. Chaffee, to James Catlin, son of Mr. and Mrs. Alfred Catlin of Elizabethtown, Indiana. Lela E. Gordon, minister.

HANSON-MUNRO—At Conference Point Camp, Lake Geneva, Wisconsin, August 11, 1938, Virginia Munro, daughter of Harry C. and Vera S. Munro, to Robert Barclay Hanson, son of Hazel H. Mendenhall and the late Harold R. Hanson. Harry C. Munro and Raymond E. Mendenhall, ministers.

MCDORMAN-BULLION — At Richmond, Indiana, August 6, 1938, at the residence of Milo S. and Addie M. Hinckle, Mary Dorothy Bullion of Columbus, Ohio, to Homer McDorman of Selma, Ohio. Milo Hinckle, minister.

STUBBS-GRANT—At the home of the bride's mother, Josephine Grant, at Richmond, Indiana, August 14, 1938, Evelyn Hazelton Grant to Grady Greer Stubbs. C. Franklin Koch, minister. Grady and Evelyn Stubbs will be at home in Bloomington, Indiana.

DEATHS

DRUCKMILLER—On May 11, at Marion, Indiana, after a few days illness, Myrtle Druckmiller, aged sixty. For thirty-five years she was connected with the Public Schools of Marion and for the last fifteen years served as Principal of the Clayton School. She was a faithful and devout member of First Friends church, filling many places of importance in the church organization; for a number of years was superintendant of the Intermediate Department of the Bible School. Funeral services were in charge of the pastor, James R. Furbay, assisted by Nellie Davis and Frank J. Long of Anderson. The following week a beautiful and impressive memorial service was held at the church, attended by all the children and teachers of the Clayton School. She lived a full life of service for her Master and her influence will long be felt by all who came in contact with her beautiful Christian life.

HARE—Within thre weeks, Roy and Metta Hare, members of University Friends Church, Wichita, Kansas, for many years, were called to their reward; She on July 23 and he on August 14. Metta Hare was one of the most capable and devoted members of University Church, a great student of the Bible and for several years teacher of the older women's Bible class. Roy Hare was a recorded minister. He had been a semi-invalid the past few years. Metta Hare Wood was born at Mt. Gilead, Ohio, August 25, 1865, and Roy Hare at La-Harpe, Illinois, September 6, 1876.

HARRIS—At Wichita, Kansas, August 12, 1938, Rebecca Harris, aged 92 years, a member of University Friends Church. She was born in Randolph County, Indiana, and was a sister of the late John W. Pickett, of Winchester, Indiana. She and her husband, Robert Harris, came to Wichita forty-three years ago, before University Friends Church was organized. She had been a widow many years. Charles D. Whitely had charge of the funeral service.

RISLEY—At the home of her daughter, Gertrude R. Miller, in Whittier, California, July 21, 1938, Emma Hunt Risley, aged 88 years. She was born in Annapolis, Indiana, the daughter of William and Sarah Williams Hunt; attended Bloomingdale Academy where she was under the instruction of Barnabas C. Hobbs; and Iowa State College

College Preparatory Boarding School for Boys and Girls

WESTTOWN SCHOOL

Maintained by Philadelphia Yearly Meeting of Friends (Arch Street)

Founded 1799

To develop the individual capacities of our children;
To arouse in them a sense of fellowship with other people;
To inspire in them a faith with which they may face the world with courage;
THIS IS THE TASK OF WESTTOWN EDUCATION

Write for catalogue and information to JAMES F. WALKER, Principal, Westtown School, Westtown, Pa.

at Ames, where she prepared for teaching, following this profession for several years. In 1875 she was married to Sylvester Risley, to which union three children were born. Her active Christian life in the Friends Church was noted for her cheerful, willing spirit as she gave of her services to its different activities. One daughter and a sister survive. Interment was made at Whittier, with O. Herschel Folger in charge.

WILLIAMS—At Wichita, Kansas, Aug. 6, 1938, Harriet Ellen Williams, known as "Hattie" to many, widow of Daniel Williams. Her maiden name was Draper and she was born near Carthage, Indiana, October 12, 1855. She and her husband were missionaries among the Osage Indians in Oklahoma, for thirteen years, but came to Wichita to live twenty-two years ago. Both were members of University church. Her funeral was conducted by Charles O. Whitely, the pastor.

SCHEDULE OF REMAINING YEARLY MEETINGS

Indiana—Richmond, Indiana, September 20-25. William J. Sayers, Clerk, 416 West Adams Street, Muncie, Indiana.

Kansas—Wichita, Kansas, October 11-16. Frank C. Brown, Clerk, Haviland, Kansas.

Baltimore—Baltimore, Maryland, October 26-31. J. Hoge Ricks, Clerk, 1506 Westwood Avenue, Richmond, Virginia.

WHERE TO STAY IN PARIS

Mme. Melon-Hollard and daughter Germaine (Friend), 78 rue d'Assas, Paris, 6e, (opposite Luxembourg) receive paying guests. Very moderate prices.

NOTICE

When traveling through Bedford, Pa., Friends will find comfortable rooms at 211 South Juliana St., one square from the Lincoln Highway and Horse Shoe Trail. Annie W. Smith.

THE FARM HOUSE, WESTTOWN

An old-fashioned Country Inn in Chester County, Pennsylvania, twenty-five miles from Philadelphia. Excellent food. Rooms with private baths or having hot and cold running water.

Attractive Rates. Mary B. Hoffman, Manager. Telephone: Westtown 2171.

POSITION WANTED

Woman Friend seeks position as companion and housekeeper, preferably in a Friends home. Salary not of primary consideration. References will be given on request. Address, "W. F.," care THE AMERICAN FRIEND, Richmond, Indiana.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Mid-West Friends Office, Room 1103, 53 W. Jackson Boulevard. Alfred H. Cope, Executive Secretary, Phone Wabash 8017.

Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station: Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 6020 Ingleside Ave., Phone Fairfax 6641.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Charles F. Thomas, minister, 2021 Colfax, Evanston, Ill. Phone University 5911.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeanette F. Stetson, Secretary, 615 Maple Ave., Oak Park, Illinois. Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 341 Stetson St.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a. m. Visiting Friends call Cecil E. Hinshaw, minister, 4150 Vallejo St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by
THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

PERSONNEL OF THE BOARD

BUSINESS COUNCIL
Alvin T. Coate .....Indianapolis, Indiana
Chairman of Council and Board
Jesse O. Parshall .....Richmond, Indiana
Secretary of Council and Board
E. Harrison Scott .....Richmond, Indiana
Treasurer of Council and Board

EDITORIAL COUNCIL
Albert L. Copeland .....Mooresville, Indiana
Chairman
J. Hoge Ricks.....Richmond, Virginia
Tom A. Sykes.....High Point, North Carolina
Walter C. Woodward, Ex-Officio, Richmond, Ind.
Secretary

Subscription Price $1.50 per Year
Foreign, 50 Cents Extra
Single Copies, 10 Cents

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9:30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, minister, in the Meetinghouse, Phone 3-9384.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 11:45 a. m. Meeting for Worship at 10:30 a. m. Pastor, H. Millard Jones, 3109 Elliott Avenue.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Clerk, Ministry and Oversight, Herbert R. York, Educational Dept. Y. M. C. A.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

QUAKER EST. 1893 **GEORGE SCHOOL** COLLEGE PREPARATORY

The George School Plan of Education

Well-regulated life, with plenty of food and sleep, carefully-planned and supervised recreation, and abundant opportunities for profitable use of leisure.

Students given sympathetic guidance in planning their educational programs. Choice of varied curriculums for different types of students. Groups of sixteen to twenty students taught by same group of teachers in continuous curriculums through the tenth, eleventh, and twelfth grades.

Spiritual living permeates all school activities. Worship, discussion classes in religion, and the principle of right living applied in the school community twenty-four hours of the day.

Catalogue and booklet sent upon resuest. Address—

GEORGE A. WALTON, *Principal*, Box 351, George School, Pa.